

The South African Outlook

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The South African Outlook

For rich and worthy living Rule One is : "Give yourself, freely and without reserve, to the service of others." There is no Rule Two.

Toyohiko Kagawa.

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Telling the World.

The Prime Minister's detailed statement on apartheid to the minister of a church in America has received so much publicity that it has become, as was doubtless anticipated, a message to the world at large. We are hardly likely to learn much about the reaction to it of the members of the church concerned, but in the country of origin, where the facts which it handles are well known, comments have been both numerous and contradictory, ranging from "inspired Christian statesmanship" at one end to "colossal impudence and well-nigh blasphemy" at the other. It can hardly be gainsaid that it is a very vulnerable statement. It sketches for his American correspondent, we may assume, the South Africa which Dr. Malan sees, but it is not the South Africa known to most of its inhabitants. The picture it offers is not, it seems to us, a true one because, although much of fact is stated, far too much that is no less pertinent is left out, while some statements simply cannot be accepted. Possibly the Prime Minister is not too well served by his information service. For example, it is not the case that in the Union of South Africa a larger percentage of Africans are provided with free education than anywhere else in Africa, or that the Europeans alone really bear such an overwhelming share of the cost of African services.

The document has been so fully discussed in the press and by various qualified people, notably the Bishop of Johannesburg, that we do not propose to consider it in detail. The prevailing reaction overseas is likely to be that if this is a serious presentation of the foundations of the Government's policy, then it is a very shaky one. The gravest aspect of it is the apparently axiomatic acceptance of the instinct of self-preservation as a Christian impulse to be proudly defended and maintained. That is something that we cannot pass without comment. It is a spurious version. The authentic Christian message is quite different, and it is difficult to understand how the Prime Minister reconciles his attitude as revealed in this letter with the Gospel of which he was once a minister. That Gospel does not, of course, condemn a man for wanting to save his life, but it is very clear that the Christian way of doing so is by being ready to lose it. A policy of aggressive self-preservation is natural enough, but he who defends it has no right to call it a Christian one.

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"Population Study."

The Secretary for Native Affairs made a plea before a Teachers' Association in the Transvaal the other day for the introduction of what he termed 'Population Study' into the schools. He was bold enough to invite them to accept it as an additional subject on the ground that it would mean "acquiring knowledge which is essential for the survival of the European, because it will help him to plan his future." He saw in it also no little value towards encouraging the European to help the Native to develop—on his own lines, of course. With the learning of an African language he was not so much concerned as with general knowledge about the people, though he would like pupils to be free to elect to study one of these languages if they wished.

The idea of doing something to lessen or bridge the deplorable gap which exists between white and black, notwithstanding close and even intimate contact at so many points, is a most valuable one, but the odds against securing the introduction of this suggested study into an overloaded syllabus seem to be very high. For one thing, its admirable aims could not be achieved without the scrapping and replacement of most of the history textbooks in our schools, while there is also the more immediate question of who is

to teach it with any real competence. Besides, this gap, already so mischievously wide, is being deepened and widened with much energy and ingenuity by the very regime which Dr. Eiselen adorns, into a "great gulf" as "fixed" as it can be made, and this, while making it more than ever necessary, is not very helpful towards his desired objective.

The question also arises as to what African way of life is to be studied. Dr. Eiselen, himself the distinguished son of a distinguished missionary, has doubtless been thankful over and over again, particularly during his varied career as an educationist, for the knowledge of tribal ways and lore which he absorbed as a lad, and perhaps this experience underlies his plea. But however enthralling and inspiring it might be made by teachers with his knowledge and flair, the study of the evanescent ways of yesterday is not going to help these European pupils much to be of any service to or even to understand the Africans of today and tomorrow who are becoming increasingly estranged from them.

In any case book and classroom studies are not going to accomplish much of themselves in a matter so essentially human. There must be contacts if there is to be understanding, and contacts that are not merely curious or academic or patronising. We believe that in a quiet, unadvertised way a good deal has been done in many centres under the auspices of the Students' Christian Association, and some shining careers in the service of Africans have had their source in such contacts. It would help not a little if these, instead of being discouraged or rendered more difficult by current policies, could be greatly increased. The most compelling motive of all is in them; they are made for Christ's sake.

And finally, let courtesy be stressed, in season and out, in the life of our schools. That lovely grace is too little regarded. When its infection is truly caught it is unaware of colour differences and is by far the greatest part of its possessor's equipment for the service of his fellows.

* * * *

Twenty-five fruitful years.

The lapse of a quarter of a century has shown that the vision behind the founding of the South African Institute of Race Relations was clear and true. The need was there all the time, but the discernment of a handful of deeply interested men like Charles Loram, Edgar Brookes, and Jan Hofmeyr was needed to recognise it and make a suitable plan to meet it. And, providentially, Rheinallt Jones and his most competent wife were available to translate it into actuality with their devoted energy and admirable team-work.

This was twenty-five years ago and today we are glad to join in the chorus of congratulation offered to the organisation on its emergence, from an infancy often hardly bested

and an adolescence on occasion a thought bewildered, into mature and purposeful manhood. Great service has been rendered by it to the cause with which it is concerned and most valuable assistance has been offered to all who are in any way involved in it. The amount of valuable literature—to mention only one aspect of its work—which has been produced is very remarkable, as is the maintenance over the years of its high standard of reliability and balance. It is a light shining steadily in a darkling day. Floreat SAIRR!

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The Dutch Reformed Church Conference.

The Federal Missionary Council of the Dutch Reformed Churches in South Africa has published a volume under the title *Christian Principles in Multi-Racial South Africa*, which is a Report on the Dutch Reformed Conference of Church Leaders held in Pretoria from 17th-19th November 1953. In it we have all the principal addresses reproduced in English; some account of the discussions which followed the addresses; the text of the statement released after the Conference; and the names of the bodies represented and of the delegates. We understand that a similar volume is being published in Afrikaans.

We are sure that the volume will be widely and warmly welcomed and that throughout the land and beyond South Africa the various pronouncements will be studied with painstaking care. Perhaps never before were there so clearly stated in our land the convictions of churchmen of different schools of thought on the Christian principles that should guide South African life.

The volume may be had for 12/6 plus 6d. postage from the N. G. Kerk Boek Handel, P.O. Box 245, Pretoria or the Lovedale Press, C.P. and other booksellers.

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A Divergence of View.

We learn from the *Star* that the Secretary of the Transvaal Dutch Reformed Church (Nederduits Hervormde of Gereformeerde Kerk) in a report to the 1954 synod has stated that an impression had been gathered at the recent Conference on Race Relations that some D.R.C. representatives felt that the policy followed in regard to race relations by their church in its missionary work was contrary to Christian truth and not to be reconciled with Christian conscience. In order to clarify the position the professors of the Theological Seminary at Stellenbosch and of the Theological Faculty at Pretoria issued a statement to the following effect:—

"The Dutch Reformed Church has for many years followed the same policy in practice; that this policy has not been changed in recent years and has shown many good results.

"A difference of opinion exists only in regard to the grounds justifying this policy. Some accept it as being

in agreement with Holy Writ, while others accept it on practical grounds, even though they do not consider it as the ideal for a Christian church.

"Further research and clear definition are necessary and an Actual Problems Commission of the Federal Council of the four sister churches will be asked to hear evidence from representatives of both points of view. In the meantime the policy of different churches for different racial groups in this country should be accepted and supported."

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The High Commission Territories once again.

The question of the incorporation of Basutoland and the two Protectorates is again in the centre of the news. Nobody is surprised when the Prime Minister broaches it, for he has shown himself to be peculiarly sensitive on the subject. What has puzzled many on this occasion is to understand precisely why he has knowingly brought about the present impasse. About this there are many different views. We believe that the situation is not really a very involved one. The onus is on the Union to convince the inhabitants of the three territories that their future happiness and prosperity lie inside the Union; to play the part of a suitor, in fact, and win their assent. It will take a long time, no doubt, but it looks as if it is that or nothing.

* * * *

Outspan for two Pioneers.

After forty fruitful years amongst the very primitive Tivi people in the Sudan the Rev. and Mrs. Attie Brink have come back to "lay down their sword and shield" in their native South Africa. They have been pioneers in the highest Christian tradition, loyal, resourceful, adaptable, fearless, patient, "steadfast, unmoveable, always abounding in the work of the Lord," because they were witnessing by life and word to the risen, eternal Christ. They began their work in conditions as primitive and difficult as could be found in Africa, with the bush around them and an ex-pigsty to serve as a home, with the language to be learnt and transliterated, and with a deadly climate to be fought. Mr. Brink was latterly at the head of the Dutch Reformed Mission, a calm, staunch man who could do all the varied tasks of a pioneer most capably and meet all changes and chances with composure and a plan. He was "Oom Attie" to all, fellow-missionaries, traders, or officials alike. And Mrs. Brink—well, she has not been the lesser half of a great team.

* * * *

"The Sword of the Lord and of Gideon."

It is probable that not a few of the readers of these pages have had cause when on their travels to be grateful to the "Gideons" organisation which set out more than fifty years ago in North America to provide a Bible for every bedroom in every hotel in the country. The originators

of this specialised form of evangelism were themselves travelling commercial men and their primary object was to reach their fellow commercials, but from the first they were greatly encouraged by the gratitude of all sorts of people other than commercial travellers. Millions of bibles were placed in hotels, and also, presently, in very different places of lodging, such as hospitals and prison cells. The work became international in character and organisation, and its range was widened, so that during the Second World War the Gideons organisation gave thirteen million New Testaments to men and women on active service, while, more recently, the need of the rising generation has appealed to it and eight million have been given to teen-agers.

It is claimed that North American hotels are ninety-six per cent bibled and that in other lands the percentage is steadily rising. In South Africa, as elsewhere, the hotels come first but the other fields will be considered when the hotel programme is more advanced. Indeed, already the Johannesburg and Pretoria hospitals have been given a great number of Bibles and the nurses New Testaments, while the Pretoria gaol has Gideon-given Bibles for its prisoners. It should be added that behind these Bibles are the prayers of the Gideons International organisation. Its members are not by any means content to distribute the Bibles and therewith be satisfied that they have done all that is needed. They accept the responsibility for prayer that "the word of the Lord may have free course and be glorified."

* * *

The Day of Prayer for Students.

Sunday, May 9th, will be observed this year as the special Day of Prayer for Students in collaboration with the World's Student Christian Federation. Readers are invited to note this and to unite themselves with all who on that day are making special intercession for those who study or teach in the schools, colleges and universities of South Africa and of the world. All who are in charge of church services are requested to give special consideration to it. In many churches it is the custom on this Day of Prayer also to accept freewill offerings for the support and extension of the work of the Students' Christian Association.

You never enjoy the world aright till you see how a grain of sand exhibiteth the wisdom and power of God . . . till you can sing and rejoice in God as misers do in gold and kings do in sceptres. . . Till you are as familiar with the ways of God as with your walk, till you love men so as to desire their happiness with a thirst equal to the zeal for your own, till you delight in God for being good to all, you never enjoy the world.

Thomas Traherne.

The Bantu Education Act

THE Lovedale Governing Council at its meeting on 8th April—a meeting attended by twenty-eight members, including eight Africans—had a long debate on the Bantu Education Act. The Council finally appointed a committee to make representations to the Division of Bantu Education keeping in mind the discussion in Council. The Committee consists of the following: Rev. Dr. R. H. W. Shepherd (chairman), Mr. A. L. Barrett, Mr. J. P. Benyon, Dr. R. T. Bokwe, Dr. Alexander Kerr, Mr. J. W. Macquarrie and Mr. B. B. Mdledle, with Rev. S. G. Pitts as an observer.

The committee has met and has drawn up the following statement which it respectfully submitted to the Division in the name of the Lovedale Council.

The Council recognises as inevitable the introduction of a system of public education for primary schools. This indeed is a necessity, and is long overdue.

The Council approves of the scheme put forward by the Division for setting up School Boards and Committees with adequate representation of African public opinion, for the control and administration of primary schools. The Council would advise those who have hitherto been in charge of the management of schools and have had experience to lend every possible assistance in getting these School Boards and Committees established and working smoothly. At the same time, the Council anticipates that the organization of these bodies will take considerable time and that African opinion will, in some parts of the country, have to be educated to the need for them and the opportunities which they present.

The Council is of opinion that if it is deemed desirable to integrate the Missionary Institutions into the new system of administration, considerable care will have to be exercised if damage to the organisation is to be avoided. These Institutions have grown in complexity with the development of missionary work among the Bantu. They have had a long history, some going back over one hundred years.

They stand for groups of schools rather than single schools and have played a part in African education analogous to that played in English education by the great Public Schools and in the United States by colleges like Hampton and Tuskegee. They are all boarding schools and have covered the whole course of education as provided for the African from the infant school to the Senior or Leaving Certificate. One of their main functions has been the education and training of teachers for the primary schools. From quite an early stage of their history most of them added some department or other of trade training, those that were most developed giving elementary training in agriculture and arts and crafts like carpentry and building,

blacksmithing, tinsmithing, wagonmaking, shoemaking, tailoring, weaving, domestic arts, first aid,—all the services in fact which the African population, especially in the rural areas, might require and by means of which young men and women might be trained for socially useful and at the same time gainful occupations. An increasing demand for school books and reading matter right from the very start pointed to the need for African printers, so that several institutions were encouraged to develop printing and publishing departments and to provide for the training of apprentices and subsequently for the employment of journeymen.

A more recent development has been the establishment of secondary and high schools which have been incorporated into the Institutions. These have improved the standards of education of the teaching profession and have provided numbers of literate workers for government and commercial employment and have prepared the most advanced for university entrance. Linked with these teacher-training, secondary and trade schools, there are invariably primary schools which have been organised as model schools to serve for the practical demonstration of the most efficient methods of teaching for the benefit of the embryo teachers in the training schools. These Institutions in some cases have acquired by purchase, donation or grant, considerable estates. They are in fact communities of people imaging as far as may be the simpler types of society for which they are preparing pupils, with special emphasis on Church and School activities and daily occupations. It is not too much to say that they have proved to be the main springs of African advancement in the last one hundred and fifty years.

While the detailed administration of these Institutions has fallen upon the Church or Missionary Society responsible for their establishment, they are not now generally close corporations. None of them limit their admission to pupils of their own denomination. After the pattern of the more important European colleges in South Africa, they have secured the interest of public spirited men and women, both European and African. These have generally had a concern for the all-round development of the African community and by their service on the boards or councils of management have greatly assisted the growth of the Institutions. The staffs have been recruited from adherents of all denominations, in increasing numbers from qualified Africans, who learn, in association with experienced men and women from other traditions of scholarship and professional experience, how such comparatively advanced schools are conducted.

The unique contribution which these Institutions have made and are making to African education results in no

small degree from the combination of various schools and groups of pupils living together as a community, and getting to know intimately those who, while sharing in the common ideals and disciplines of the whole society of learners and teachers, are destined in the future to pursue diverse occupations. The fact also that religion has been a main motive in the establishment of such communities, and that the ideals of Western Christian civilization are presented to the pupils from day to day, in classroom, in hostel and workshop, in student societies and sports clubs, is of incalculable educational significance. Men and women who have passed through these institutions have a conscious pride that they have been for a brief spell citizens of historic corporations and that they have shared in the life of institutions which have in their annals records of standards attained by noteworthy students of their own race whose subsequent careers have conformed to the best patterns of service and citizenship.

With institutions organised as many of the existing ones are, it has been necessary to evolve a type of staff whose members have had experience of both Church and State activities. The Principal, the Chaplain, the Wardens of Hostels, the Secretary and Bursar, have usually been appointed on the sole responsibility of the Church or Voluntary Agency; while the Teachers and Trade Instructors have for many years required the approval of the Education Departments before and during engagement. The salaries of these latter are now entirely a charge on the State. While acknowledging the full measure of support given by the State in this major activity, it has to be admitted that, with the fall in the value of money, the obligatory rise in standards of building and equipment, and the payment of cost-of-living allowances, compulsory on all employers, amounting to thousands of pounds, the burden of these Institutions on the Voluntary Agencies has become greater than can now be borne. It may with conviction be contended that these Institutions have never been subsidized in anything like adequate measure for the service they have rendered to the Native community and the state. It has become clear that unless a much more generous scale of support can be provided in the future, most of them now at work will be required to relinquish the task which they have carried on to the great benefit of the African people and the easement of the public finances. Such a denouement would be a disaster the full extent of which would only become apparent in subsequent years.

It is not the contention of the Lovedale Governing Council that all the Institutions are alike in efficiency, but it is submitted that there is a special claim for consideration from the Division for long-established and efficiently managed Institutions. The Council does not suggest that an Institution like Lovedale should seek to stand out and maintain itself as a church school. It has long been the

practice of Lovedale to work in close cooperation with Government authorities, and we anticipate that this will be the policy of the future. But the Governing Council contends that not only what Lovedale has stood for but its very structure are worth preserving, as far as possible. Intimation has come from the Division that Institutions will require individual consideration, and we trust that in such consideration the facts mentioned will be given due weight.

With regard to the body that will be approved to control an Institution under the new scheme, we suggested that the largest Institutions should each have their own Council. Generally such an Institution is in no sense a local concern, but has a nation-wide appeal, so that students come from all parts of the Union. The Governing Council should reflect this fact, and should function under some central or widely-based regional authority of the Division. It may be mentioned that in the Lovedale Governing Council, in addition to certain members of staff, there are representatives appointed by the Governor-General-in-Council, representatives of the Ciskeian and Transkeian General Councils, representatives of the Education Department, representatives of past students, representatives of the two Churches that have been most closely associated with Lovedale, and six members nominated for their outstanding knowledge of affairs, business capacity and sympathy with the Native people. In all, there are eight African members. The council believes that such a body is well suited to its task, but would welcome suggestions from the Division of how its composition could be improved.

Recognising the prime interest of the African people in this matter, the Council recommends that every opportunity of consulting them should be taken. There should also be consultation with those who have had long experience in the administration of Bantu education. While it may not be possible to lay the suggested regulations before the various bodies throughout the country that have been consulted in recent weeks, we suggest that some truly representative gathering be summoned and the proposed regulations laid before it, before they assume final form and are put into operation.

As long as it may be necessary or desirable to retain European staff members in Bantu Institutions and High Schools, and the indications are that these will be required for many years, arrangements should be made for the interchange of teachers between the Provincial Education Departments and the Bantu Education Department so that there may be a free flow of staff either way, with mutual recognition of service and arrangements in regard to pensions, leave etc. as has hitherto obtained. Such an arrangement would mitigate to some extent the effects of the separation of the Bantu Department from the Provincial or Union services.

Professor D. D. T. Jabavu

DOCTOR OF PHILOSOPHY (HONORIS CAUSA)

(Presentation of Mr. D. D. T. Jabavu, B.A., for the degree of Doctor of Philosophy ("honoris causa") to the Vice-Chancellor, Dr. T. Alty, of Rhodes University, by Dr. A. Kerr, Fort Hare, 23rd April 1954.)

Mr. Vice-Chancellor,

I HAVE the honour to present to you for the degree of Doctor of Philosophy (*honoris causa*) Davidson Don Tengo Jabavu, Bachelor of Arts of the University of London, Professor emeritus of Bantu Languages in this University College of Fort Hare.

In thus honouring Professor Jabavu, Rhodes University is assuming her rightful place as the benign mother of all those, of whatever race, who promote learning in this fair Eastern Province of the Cape. For here, in King William's Town, the old centre of British Kaffraria, when Queen Victoria was within a year or two of her Jubilee, Professor Jabavu was born, and to this region he has been faithful all his days. He was fortunate in his parentage, for not only was his father one of the earliest of the Bantu to reach the standard of matriculation of the University of the Cape of Good Hope, but he was a pioneer African journalist and had already, in 1884, the year before the birth of his eldest son, founded the first Bantu newspaper—*Imvo Zabantsundu*—which he continued to edit, in Sixhosa and English, until his death in 1921. His zeal for education was to become further apparent, not only in the sacrifices he made for the training of his family, but in his efforts for the establishment of Fort Hare, labours which were recognised by his appointment to the first College Council in 1915. He had had his son baptized "Davidson Don" in honour of the Rev. J. D. Don, a Christian minister and stalwart defender of African rights in King William's Town, and he wisely promoted the future Professor's natural affinity for languages by entering him, after his preliminary schooling, at Lovedale, and subsequently, in a Sotho language area, at Morija. When in due course Davidson had completed the Cape Junior Certificate Course, he was sent, on the advice of a friend, to a school in Colwyn Bay, North Wales, from which, after passing the matriculation examination, he proceeded to London University and was entered at University College there. After graduating with honours in English, as he intended a career in teaching, he took a post-graduate course for the Education Diploma of the University of Birmingham. During his study there he had the good fortune to be admitted for residence to Kingsmead, that one of the group of Selly-Oak Colleges which is administered by the Society of Friends. There he had the guidance and enjoyed the friendship of the Head, Mr. J. W. Hoyland, and of other members of the Society, a formative influence which has left its impression on him till to-day.

Fortunate in his homeland, his parentage and family training, and in his educational opportunities, Professor Jabavu was fortunate also in this, that when his period of preparation had been rounded off by a visit to some American Colleges, notably Tuskegee, a suitable sphere for the employment of his training awaited him on his return to South Africa. The possibility that such an opening may not materialize is an apprehension that besets many Europeans, and even some Africans, when they hear of an African who is striving after qualifications beyond the average. But just then, the ten-year-old project for the establishment of Fort Hare was on the point of being realized, and the College of which his father and others, black and white, had dreamed, and for which they had toiled, was about to open its doors. And so it came about that Davidson Don Tengo Jabavu was offered and accepted the first appointment on the staff,—not by any means a singular illustration of Robert Browning's lines in "A Grammarian's Funeral":

"Earn the means first—God surely will contrive
Use for our earning."

Thus, in 1916, when the first session opened, began a period of academic and public service which continued in full vigour for thirty years, uninterrupted save for leave periods which were usually employed in attending international gatherings in Britain, The United States, Palestine, India or East Africa.

If Professor Jabavu was fortunate in finding a congenial sphere of service and an environment in which he might rear his family, the College was also fortunate in that, on account of his familiarity with no fewer than four Bantu languages, all of which were professed from the very beginning by small groups of students, it was in a position to provide that at least this one element of Bantu culture should be represented in the curriculum of all Bantu students. Not that all of these at that time thought that this was necessary, or even desirable! There were some who were firm in the conviction that every African was perfect in his own language and considered that the precious years of their training should rather be spent on the acquisition of other languages. It is a tribute to the tact and enthusiasm displayed by Professor Jabavu in handling those first students that the scientific study of Bantu languages can now be carried on in this College to degree and post-degree standards, and consequently that no student can object that the education received here has deprived him

of the privilege of basing his culture upon one of the distinctive achievements of his own community.

There is, Mr. Vice-Chancellor, an opinion current in some European circles in South Africa, that an education such as Professor Jabavu received overseas detaches an African from the mass of his own people, and disinclines him to undertake those humble public duties and services which every community needs, and by which it must live and advance if it is to remain a community at all. The career of Professor Jabavu is a refutation of such a fallacious belief. From his first entering upon collegiate life he did not allow his interests to be circumscribed by the walls of his lecture room. Apart from his active interest in the Methodist Church and in the Society of Friends, he took a leading part in the organization of various associations of Africans, then non-existent. In alliance with the Rev. J. E. East, a Negro Baptist missionary, as early as 1918, he formed the parent "African Farmers' Association" in the Ciskei. Thereafter followed in rapid succession "The Cape African Teachers' Association," "The Cape African Voters' Association," and "The All-African Convention," the two latter mainly for the protection of the Cape Franchise. He has also been a life-long active worker for temperance among his people and a striking example of his own principles in this regard.

Not only in work for his own people but in the no less important sphere of maintaining just and friendly race relations in South Africa Professor Jabavu has been a consistent advocate and co-worker. He is a foundation member of the Institute of Race Relations and is at present one of the Vice-Chairmen of that body, a position to which he has been elected by the suffrages of the members year after year. In this capacity he has assisted in the building

of bridges between black and white, with a view to the encouragement of mutual understanding and the lessening of prejudice. This is indeed a signal service he has rendered South Africa.

Throughout his career, as might have been expected from his parentage, Professor Jabavu has been a diligent writer on subjects relating to African life and interests. Along with others, European and African, he has contributed to several compilations, notably, "Western Civilization and the Natives of South Africa"; "Thinking with Africa"; and "Educational Adaptations in a Changing Society." He has also had papers published in the Reports of various conferences and has given evidence before many Government Commissions. Under his own name he has published in English a "Life" of his father, John Tengo Jabavu; *The Black Problem*, a study of race relations in South Africa; *The Segregation Fallacy*; *Native Disabilities*; *Bantu Literature* and *The Influence of English on Bantu Literature* as well as numerous pamphlets and travel booklets in Sixhosa.

In view of Professor Jabavu's life-long service as lecturer and professor in this College; of his record as a publicist beyond its walls; of his accomplishments as a musician, formerly exercised to the delight of students, staff and the general public; of his numerous pioneer activities for the encouragement of organized effort towards economic, social and educational improvements among his own people, as well as for the promotion of harmony between black and white—for these, and in recognition of his gifts of character and disposition, I invite you, Mr. Vice-Chancellor, to confer on him, *honoris causa*, the degree of Doctor of Philosophy in Rhodes University.

Tales of Two Cities

THE GUINEA-PIG GANG

NO ONE knew why he was called Guinea-pig, but that was his name. A similar uncertainty surrounded the origin of the boy himself. It is presumed he had parents but he knew nothing about them. He lived in the Native location with an old woman called Lizzie who was said to be his grand-mother. She was dirty and drunken and earned a dishonest livelihood by illegal brewing.

Guinea-pig had never been to school, for there a certain standard of decency in clothing and behaviour is expected and he fell far below the minimum requirements in each particular. Yet he was quick to learn! His school was the streets of the Native location; his instructors all the other unemployed vagrants of the neighbourhood.

It was fortunate for Guinea-pig that when he was twelve years old he became seriously ill with typhoid fever and

was taken away by ambulance to the Hospital where he stayed for more than four months. Here a kindly young house-doctor became interested in the boy and discovered that he had a keen intelligence. His bed was beside a window over-looking the hospital court-yard where the cars of doctors and visitors were parked. By means of advertisements in papers and magazines Guinea-pig was soon able to identify all the different makes of motor-car and knew the specifications of each model. Later the doctor brought him a drawing-book, pencils and rubber and he discovered a new talent. He could draw. With the greatest care and accuracy he drew each type of motor-car that could be seen from the window of the ward.

The nurses, interested, helped him also and by the time that Guinea-pig left hospital he could speak both English

and Afrikaans reasonably well, could read a little and could identify every make of car by sight and also by sound. The doctor took the book of drawings to a friend who was an eminent draughtsman and the expert agreed that they showed great promise but the fact that the boy was a Native precluded him from being able to make use of his talent.

But for Guinea-pig a new world had opened. When he left hospital, still rather shaky after his long confinement to bed, he would sit for hours beside the main road that passed through the location and watch the cars going by. Later he began to haunt the back doors of garages in town and there watched and listened to the mechanics. In this way he picked up a great deal of knowledge.

He picked up other things too! Many a missing spanner, screw-driver, tyre-lever found its way into the hoard that Guinea-pig had collected and hidden in a hole under a thorn tree behind old Lizzie's hut.

By the time he was fourteen the question of employment arose. He wanted to earn money but his appearance was so disreputable that it was difficult for him to get a job. Twice he was taken on trial but on both occasions the experiment only lasted twenty-four hours and he was sent away because of dishonesty or unsuitability. In the small University and Cathedral city where he lived there were no factories and few work-shops to provide employment for young Natives and soon, with three other young ruffians like himself, he had formed a hooligan gang.

The others were two brothers called Shadrach and Abed-nego, (Meshach had died in infancy,) and the third a younger boy called Pinky Panca. Because of his specialised knowledge Guinea-pig was the leader of the gang. Shadrach was an expert thief and Abed-nego excellent at stone throwing; he could hit a pigeon in flight and bring it to the ground. Pinky Panca had no special accomplishment but was a devoted follower of the older boys. His jaw had been broken by his father one Saturday night in a fit of drunken rage and as a result his speech was difficult to understand. But he was always willing to fetch and carry or run errands.

The rules of the gang were simple. Each week-end a task was allotted to one of the members in turn. He was given forty-eight hours to carry out the job and must then report back to the gang. Usually the tasks were profitable to the boys, such as the stealing of chickens, pilfering of food and clothing; but sometimes it was only excitement that was provided as when Pinky Panca set fire to the door of the Municipal Recreation Hall.

On a certain week-end in the spring of 1952 it was Guinea-pig's turn to entertain the gang; and the task allotted to him was the most daring ever yet suggested. He was to "borrow" a motor-car and take his pals for a ride.

All day long on Saturday he hung about town looking

for an opportunity but there were too many people about. His time-limit would expire on Sunday night. On Sunday afternoon he walked three miles along one of the less frequented roads leading into the city carrying with him two large empty beer bottles. He found a suitable hiding place for himself behind a broken-down disused mud hut near to the road and then he collected a pile of bricks and stones which he placed in readiness beside him. The beer bottles he broke and spread the glass along the road in such a way as to cause the driver of any car entering the city to slow down and watch the road carefully.

He had not long to wait. He heard the little English car coming and knew that it was an old model.

In the car was a University Professor, Winifred Hollis, Doctor of Music, returning from a conference. She was later than she had intended to be. Her friends, she knew, would be horrified that in these unsettled times she was driving alone on a somewhat deserted road so late in the day and without any gun in the car. But Prof. Hollis did not approve of guns.

"If the time should ever come when my life depends on shooting I would prefer to die than shoot!" she had said, "And, anyway, the horrible thing would probably go off when I did not mean it to!"

Guinea-pig thought it good luck that there was only one woman in the car. It was going to be easy! She was not even watching the road very carefully but appeared to be singing to herself, and it did not sound like hymns either. Hymns were the only kind of music Guinea-pig knew.

Right over the biggest piece of broken glass she went. The car swerved. The left front tyre was flat.

"Damn!" said Miss Hollis.

Guinea-pig watched her get out and held a stone ready in his hand. But he must let her change the tyre first, he thought, otherwise after he had thrown the stone and knocked her out he would not be able to get away quickly. He was interested when she went to the back of the car and took out the tools and the jack; so much so that he peered too far out of his hiding-place and Miss Hollis looked up and saw him.

For a moment she hesitated and looked from the array of broken glass in the road to the dirty disreputable boy peering at her round the crumbling mud wall of the old hut. If she saw the pile of bricks and stones beside the boy she gave no sign.

"Good evening," she said, and walked slowly towards him. "What a good thing you are here. I am sure I cannot work this jack by myself. Will you help me, please?"

Guinea-pig dropped the stone and came out from his hiding-place. With deft fingers he fixed the jack as he had seen the mechanics do it at the garage. This was the

first time he had actually changed a tyre himself but he was very quick and efficient. Prof. Hollis was much impressed and told him so. He noted by the petrol-gauge that the tank was more than half full and reckoned that he and the boys would have a good ride before they had to abandon the car.

"Over a hundred miles we ought to be able to go," he reckoned.

In six minutes the tyre was changed, the tools put away and Prof. Hollis, after giving him half a slab of chocolate and a large piece of cake from the cubby-hole of the car, was preparing to get in and drive away.

"Now is the moment!" thought Guinea-pig and darted to the side of the road where the pile of stones stood.

Miss Hollis did not hurry. She opened the door calmly and gave no outward sign of the slight quickening of her pulse-rate. She sat down in the driving seat and let down the side windows.

"Good-bye and thank you so much!" she said, "I have never before seen a tyre changed so quickly in any garage I have been to!" and waving her hand through the open window she slowly drove away.

Guinea-pig stood with a stone in each hand, but he did not throw them. Why not? He did not know and called himself a fool. How the boys would laugh at him!

"If only she had pointed a gun at me, or looked frightened I would have done it," he thought to himself, "but when she said that I had changed the tyre better than the men at the garage I did not want to throw the stones; I do not know why!"

In his disgust and disappointment he hurled the bricks one by one at the crumbling walls of the mud hut and then walked disconsolately back to the city.

E.H.

Conference of Church Leaders:—Pretoria, 17th-19th November, 1953

OBSTACLES TO THE APPLICATION OF FUNDAMENTAL CHRISTIAN PRINCIPLES IN OUR MULTI-RACIAL LAND

By Dr. M. W. Retief

Acting Secretary of the Federal Missionary Council of the Dutch Reformed Churches.

(A translation, approved by Dr. Retief, of the original paper which was delivered in Afrikaans).

THE Christian principles which are being discussed at this Conference are those which have a bearing on the relationship between White and Black in our Country, and on the solution of our racial problems. I would first like to give the principles which I consider to be most important. They are:—

1. The vigorous preaching of the Gospel to all races.
2. The promotion of the growth of strong Christian Churches.
3. The promotion of Christian love (which includes goodwill and mutual respect) amongst all races.
4. The promotion of progress in the material and spiritual spheres of individuals and groups to the best of our ability, i.e. to help everyone to attain to the abundant life (St. John X : 10) as far as possible.

I do not include amongst these principles the view which is heard so often that all people, irrespective of race or colour, are entitled to equal rights and privileges. This is a concept which owes its origin to the humanism and liberalism of our time, but which is not taught in the Bible.

What then are the greatest obstacles which we experience in the application of accepted fundamental Christian principles?

I wish to mention the following:—

1. Events which occurred in our history long ago, but which have, nevertheless, left their impression on my people's attitudes and convictions.

At the end of the eighteenth century there occurred in England the great Methodist revival, and in France the French Revolution with its motto: Liberty, Equality and Fraternity. From these events flowed a great zeal for missionary work but also the idea of the "noble savage" (of whom little in fact was known).

Many missionaries came to South Africa, amongst others Dr. J. T. van der Kemp, who adopted the Hottentot way of life at Bethelsdorp, married a Coloured woman, and accused the border farmers, in reports to England, of many crimes. Another missionary was Dr. John Philip, Superintendent of the London Missionary Society, who during the border clashes, always sided with the barbarians against the whites and who influenced the Imperial Government in its acceptance of a fatal border policy which endangered the lives and property of the border farmers and which was one of the important causes of the Great Trek. As a result of these actions of missionaries, many of our people became hostile to missionary work.

Yet another factor which had a marked influence on my

people's attitude, were the violent clashes, the so-called Kaffir wars, which were fought over many years. These wars created the impression in the minds of many people that Whites and Non-Whites just could not live together peacefully in our country, and that further similar wars might again occur in the future. This, of course, is an attitude which is unchristian.

Fortunately, one can gratefully state that there has been great improvement in this attitude.

2. Another difficulty in the fuller application of Christian principles is *the difference between the views of the Afrikaans and English-speaking people in our country.*

The Afrikaans-speaking people have lived here for 300 years and have long ago come to a realisation that we are a nation, with only one fatherland ("vaderland") viz. South Africa; and that we must maintain and protect ourselves as such; that we cannot do so if intermarriage and miscegenation with the coloured population take place, or social intimacy which only give rise to intermarriage and miscegenation. For the sake of self-preservation, therefore, and also for other reasons (e.g. to bring the Gospel with all its blessings to the Natives), we have long ago come to the conviction that separation ("apartheid") between White and Coloured should be maintained. By means of this measure we protect everything that is holy and dear to us, and we commit no injustice to the Non-White, but we promote their best interests. That is the conviction of our nation and of our Church.

The English-speaking people arrived later in the country, and they consider themselves, generally, as part of the English nation overseas. They do not necessarily think of South Africa as their only fatherland. The thought of nationhood and self-preservation is, therefore, not found amongst them as with us. In addition, there is the attitude that the two sections of the White population are traditional opponents: many clashes, both in the military and the political spheres, have occurred.

We find, therefore that which we could expect, namely difference in viewpoint in regard to the racial problem as between Afrikaans-speaking and English-speaking people. The two do not always understand each other, and do not always trust each other. They also influence the Native in different directions, with the results that the Native educated by the one differs from the Native educated by the other.

It is very regrettable that the Afrikaans and English-speaking people have not yet arrived at a better understanding ("mekaar nog nie gevind het nie"). We must seek a rapprochement. Once we have done so, a great stumbling-block towards finding a solution of the problem will have been removed.

3. A third difficulty is that *the White man's economy has*

been directed towards the use of the Bantu. (or shall we say, exploiting the Bantu?).

The mines, factories, industries, homes and farms of the Whites require large numbers—millions—of Bantu labourers in order to continue functioning. The general idea is that the Whites must provide the capital and the brains, while the Natives provide the brawn!

The result is that nearly all Native males leave the reserves for periods of time in order to work for the White man. The women remain behind. This leads to the disruption of family life. Many of the women who remain behind fall prey to immorality. A considerable number find their way to the locations of the towns and cities. There they become, in so many cases, the mothers of children who do not know who their fathers are. The number of illegitimate children in the locations is very high.

Apart from the family life, tribal life too is broken up. The authority of the chief who often punished contraventions very severely, had the effect of stemming the worst forms of iniquity. But now that this discipline has disappeared in the locations and compounds, we find a large measure of dissipation.

The Natives who work on our mines and in our industries become thoroughly acquainted with the materialism (or should one say, the Mammon-worship) of the Whites. The example of the Whites is, generally speaking, not really calculated to foster love for the Christian religion—rather the contrary.

This integration of so many Natives into the economy of the Whites has certainly also brought advantages for the Natives in as much as it has provided them with a livelihood; on the other hand, it is unquestionably true that the whole system has made the application of Christian principles extremely difficult. The old patriarchal days when servants grew old in the service of their masters and attended family prayers regularly, were certainly more favourable for the inculcation of Christian principles.

4. A fourth difficulty is *the big difference in civilisation, culture, background, way of thinking, etc. between the Whites and the Bantu.*

While in the United States the Negroes speak the language of the Whites and have accepted the civilisation of the Whites, this is certainly not the case in our country. Here they still speak, to a very large extent, their Bantu languages and still largely cling to their Bantu usages, customs and activities. The Bantu of our country have apparently progressed beyond the stage described by Prof. Lucien Levy-Bruhl in his two books, *Primitive Mentality* and *How Natives Think*, but it seems as if some of the conditions he describes have remained in their mode of thinking. To know and to understand the Natives, more is required than the mere knowledge of their language. It is extremely difficult for Whites to grasp the real significance for the

Natives of *lobola* and witchcraft, to mention only two examples. Their own friends are deeply embarrassed when the Natives burn down and destroy school buildings which are erected for their own benefit; and when they destroy contour banks which are built for their own welfare in the reserves; and when they oppose so fiercely attempts made by the State to improve the quality of their stock; or when they murder people in such a savage way, or destroy property, in a place like New Brighton where they enjoy so many privileges.

This difference in the mode of thinking and in behaviour makes the application of Christian principles extremely difficult: contact between White and Black is so difficult because they do not always understand each other very well.

5. *The numerical superiority of the Non-Whites* is yet another factor which renders the situation difficult.

We have in the Union 2,643,187 Whites, 1,102,323 Coloured people, 365,524 Asiatics and 8,535,341 Natives. That means one white person to every four coloured persons. This fact has a psychological effect on many White people: it creates a fear complex of being swamped in a black sea, of losing our identity because of such a large numerical superiority of Non-Whites. This is a very real difficulty with which we are faced.

6. A sixth difficulty—one which greatly retards the expansion of the Kingdom of our Lord Jesus—is *the mass of churches and sects* which we have in our country.

If one goes to our locations or Native townships, one finds a large number of church buildings in nearly all of them. Even those of recognised Churches are numerous and, in addition to these, there are the buildings of the sects which have now exceeded a thousand in our country and are still increasing at a rate of approximately one every month. This brings confusion. If a Native wishes to give up his paganism to become a Christian, which Church or sect should he join? It also happens that these organisations accuse and fight one another, which results in even greater confusion. Many of the sects follow heathen practices with Christian names, and thus bridges are built across which a return to heathendom is easy. In this manner the difference between Christianity and heathendom becomes obscure.

Our Lord Jesus prayed that “all may be one...so that the world may believe.” (St. John XVII; 21). The greater the unity is amongst the believers, the better will the cause of our Saviour be served. Unity is strength. This division and breaking up of the body of Christ is a very great stumbling block with which we have to struggle in the application of Christian principles. (We should perhaps explain that unity does not mean that there should be only one church. There can be several churches which are still one in Christ).

7. Yet another difficulty is *the Bantu Press and the*

literature which is being spread amongst the Natives. The Natives have a great respect for the written or printed word: what appears in print, so they reason, must be true. They have not yet developed the powers of discretion which we have.

They are, at this stage of their development, very susceptible to impressions. They have also a great hunger for reading, so that we can assume that what they read, leaves a deep and indelible impression on them.

An important question is therefore: What do they read? There are several undesirable overseas papers which are circulating amongst them. There are also papers published in our own country which are written in the same manner and in the same spirit. What do we find in them? Titillating and sensational literature aimed at stirring up the baser emotions of man, e.g. jealousy, hatred, vindictiveness; photographs which have the effect of destroying their respect for the white woman; subtle propaganda which leads to a position where the healthy relationships between the racial groups of our country are harmed. We believe that the organised hooliganism, the *tsotsi* gangs, the attacks on White women and other crimes can, in many cases, be traced to the things which they read in these periodicals.

A large number of communistic papers and periodicals circulate among the Natives.

We read in the Bible about the enemy who, while the people slept, came and sowed weeds amongst the wheat (Matthew XIII: 25). Are we not perhaps asleep while the enemy of the Natives, for his own gain, is destroying their hearts and minds by means of the literature which he places in their hands? Is there not a real danger that while we are still rubbing our eyes, the taste of the Native is becoming warped, their reading market captured, with the result that they will no longer be interested in the good Christian literature which we offer them? This is a serious problem.

8. An eighth difficulty in the application of Christian principles in our country is *the words and deeds of both White and Black which prick and hurt.*

(a) Natives work for us in our homes, on our farms, in our factories, and elsewhere. They are often ignorant, untrustworthy, and frequently give unsatisfactory service. Then too, we read in newspapers how they steal the handbags of women, how they break into homes at night, how they commit violent crimes, e.g. assaults, rape, brutal murders, etc. Many White people use these things as excuses for refusing to have anything to do with missionary work.

(b) But Whites also commit deeds which hurt. Words and expressions are often used which are insulting, e.g. “Kaffir,” “hotnot,” etc. We must teach our children to show respect to all, also to those who belong

to another race. Often Natives have to wait unduly long to be served at railway stations, shops and post offices, and then, to add insult to injury, they are often snubbed and treated with contempt. They are sometimes sworn at and beaten. This treatment creates a feeling of hatred towards the Whites and a desire for vengeance, and is undoubtedly a great stumbling-block and obstacle to their acceptance of the Gospel which we bring them.

9. When we consider stumbling blocks, then we should certainly take into account the fact that *communism* has gained a strong hold on the imagination of the Bantu.

Communism holds out the promise of improvement of the fate of these who possess nothing—it promises a virtual heaven on earth! How will this be brought about? By forcibly depriving the rich of his possessions and giving them to the poor. Religion should be fought: it is the opium of the people, because it teaches them to be satisfied with their poverty—so the communists teach.

It is easy to see why this doctrine is gaining support amongst the Natives. The Whites are held up as the propertied class: they must be hated, and organisation must take place until the time is ripe for the revolution, when their possessions will be taken away forcibly. By the teaching of this doctrine, the cupidity of the Natives is aroused, and also their hatred of the Whites and of religion. In this manner the relationships, already so difficult, are further poisoned.

Communism is "a pestilence that walks in darkness." It is hostile to all religion, and it must be regarded as a great stumbling block in the way of the expansion of the Kingdom of our Lord Jesus.

10. A tenth difficulty is *world opinion* which is, to such a large extent, hostile to us.

Overseas visitors stop in our country for a very short while, and then they write damning articles or books about us and our country—especially about our policy of distinctive development ("eiesoortige ontwikkeling") or "apartheid." It sometimes seems as if some foreign papers are only interested in that which can be said to the detriment of South Africa, not in reports which can be made to our advantage. At conferences, the favourite subject of discussion is often our alleged bad treatment of the "poor suppressed Natives." And the tragedy is that it is so often the church leaders in overseas countries who criticise us so unfairly and unjustly—people who do not know and do not understand our difficulties and problems, but who are filled with prejudice against us.

To this can be added that of late, India has been doing her best to whip up world opinion against us. Thus we think of what the Prime Minister of India is constantly saying, and of the attacks launched against us at the meetings of the United Nations.

This is a very serious problem. Apparently the situation has improved of late, but it is still bad enough. These constant attacks on our country and our good name by people who are to such a large extent ignorant about our conditions, or prejudiced against us, do not improve the position in our country, but cause endless harm.

11. We wish to mention as yet another difficulty, *nascent nationalism amongst the Natives*.

This is a world phenomenon and cannot be condemned in all its aspects. On the contrary, there is much which is good in the rising tide of nationalism. We think of the desire on the part of the Bantu to occupy positions of authority in his own Church and how much this could mean in the building up of independent Christian Churches.

But, unfortunately, all that is manifested in this nationalism is not so innocent. Many Natives are well aware of what is happening in other parts of the world. Thus they have taken cognisance of the fact that the Natives of the Gold Coast have been granted self-government, and that a promise of self-government has also been made to Nigeria. Now they consider that because the Natives of those countries can govern themselves, why should they not do so in South Africa too? They have also read that Britain had to quit India and the Hollanders Indonesia, and this leads them to ask why the Whites should not quit South Africa, leaving the country in their possession and control. In this connection, the motto "Africa for the African" is being used. The White man is considered an intruder who has really robbed the Black man of his country.

There are, of course, errors in this reasoning. Firstly, South Africa is not the Black man's country. Only after the Whites had been in the country for 150 years did they come across the Bantu for the first time. Secondly, the Whites saved the Bantu from being annihilated in the wars of extermination which raged at the time. Thirdly, a White nation never existed in the Gold Coast, Nigeria, India or Indonesia, but only a few Whites like government servants, traders and missionaries lived there. These Whites could return to their various countries, but we have no other homeland.

This form of nationalism is dangerous, and an obstacle to the application of Christian principles in our country.

12. A twelfth difficulty is linked with *education* and the *quality of the leaders which the Bantu have*.

In the past, Bantu education has not always been what it should be. It has been given by churches and missionary societies, with subsidies from the government. In such circumstances one cannot expect a uniform policy: because what is, for example, taught in Roman Catholic schools will differ very widely from what is taught in the schools of the Dutch Reformed Churches. Often too, the curricula of the schools of the Whites have been applied to Native schools without modification, while the function of

schools is to prepare people for the rôles they later have to fill in their lives. Another difficulty is that less than half the Native children are in fact in schools. The others receive no schooling and are, therefore, not being adequately prepared for life.

Many of the present leaders of the Natives have been educated in the liberal tradition. This must surely be at least part of the reason why so many of them are in fact agitators who make impossible demands. Nowadays we so often hear the demand that the Bantu, or certain Bantu who are fit for it, should be given absolute equal rights and privileges with the Whites, including franchise rights. Certain of the Bantu leaders emphasize this matter so strongly that one gains the impression that this is their only interest, and that they give no thought to the upliftment of their own people. Rights are demanded and no interest is shown in duties and responsibilities. This, surely, is

contrary to Scriptural teachings: the Bible frequently talks of duties, but very seldom of rights. We find, in general, a very weak sense of responsibility among the Native leaders: the desire to possess the rights and privileges of the Whites apparently weighs much more than the desire to serve and uplift their own people. There is an acute absence of strong, well-balanced Christian leadership amongst the Bantu.

With this I want to conclude my consideration of the difficulties which hamper the application of Christian principles in our multi-racial country. It is necessary that we should arrive at clarity on the difficulties and obstacles in order that we may be enabled under the merciful guidance of God, to make plans for the removal of the obstacles, or to institute such Christian action as will thwart and neutralise the bad influence of these obstacles.

“We are Observed”

SOUTH Africa and its ways are under a good many microscopes nowadays. For a country that was for so long in effect an outlying part of the world, an outskirts of civilisation, this is a relatively recent experience, and by and large we don't seem to care for it very much. We are awkward and sensitive and brash, and in consequence we get warm about it rather easily. Or perhaps our defensive reactions push us in a contrary, a couldn't-care-less direction so that we write off all opinion from outside as ill-informed or lacking in understanding. In either case we continue on our way with our complacency unmoved and our comprehension unimproved, failing to realise that we need the frank judgments of shrewd outsiders very much indeed if we are to be responsive to the progress of civilisation and pull our weight in the world. There can be nothing but commendation for the wisdom of that Durban business man who has invited one of our most outspoken overseas critics to come as his guest to see us and our ways for himself, and then say what he likes about us.

Why do we not welcome all thoughtful appraisals of our situation? Some are purely objective studies of fact without any accompanying opinions or suggestions. We think, perhaps, that our own wise and trained minds should be able to do this sort of thing for us as well, if not better. But even if they do, nobody should despise any statements of our problems in clear perspective by acute outsiders, if only for the check they afford upon our own observers. We may not tend to get annoyed about them, but we are very apt to pay less heed to them than we might. An excellent recent example of this sort of study is the report of Dr. Visser 't Hooft on the attitude of the churches in South Africa towards the race question, which is found

in a Unesco publication on this subject in a world setting. It is accurate and fair, and sets us face to face with the moral implications, surely a most valuable service to us if we are in any degree alive to our responsibilities as voiced recently by the Prime Minister in the words, “Let us not only remain a civilised people, but let us also be and remain a Christian people.”

The difficulty is greater when criticisms are involved, but our loss may also be greater if we are not disposed to consider them fairly, preferring to write them off as ignorant and prejudiced. We had much better settle it with ourselves that where our ways run counter to the ways of other peoples, their views of them should engage our closest attention. The mirror they hold up to us is not as distorted as we should like to think. It would be very unwise, for example, to refuse attention to the comments of a recent visitor, the very distinguished Swedish editor, Professor Herbert Tingsten, some of whose judgments have been reproduced in one or two newspapers of the Argus group. Here is a man most eminent in his profession, who makes a practice of visiting a new country every year and is therefore a trained and experienced observer of the human scene in many lands—in fact, in all respects a man to heed. But he is not very happy about us. His comments will seem to many to be rather over-astringent, but they are salutary stuff even if the dose is rather stiff. It will be better to quote him than to risk diluting his shrewd saltiness in comment.

“Nowhere outside South Africa have I encountered prejudices as a life-principle; they are solid, aggressive, and taken as a matter of course, even when they are logically incompatible. And nowhere have I found among

educated and uneducated people alike, prejudices surrounded by such a cloak of self-assertion, ignorance, and aversion to discussion of them.

"To 'understand the racial question' is simply to accept the prevailing opinion; all studies which do not lead thither are meaningless or injurious.... But never before have I been conscious of such condescension. Continually I met people who discussed the problems with great confidence but who did not even know the different race groups or the main features of the recent legislation. However it was not this sort of ignorance that struck me most forcibly. The surprising fact was their lack of first-hand information.... When I asked a high-placed official in Cape Town if he could introduce me to a few Coloured people, he saw proof of my lack of breeding in my very question: 'Don't you know that there is no social contact with Non-Europeans here?' If I mentioned my conversations with Non-Europeans when in the company of Europeans I roused curiosity and scepticism. The Europeans see Natives in the streets, they have them as silent and subservient servants in their homes, they manage them in their workshops, but they never converse with them as one human being to another. Their conceptions,

their opinions are clichés, formed in youth and never put to the test. This remarkable ignorance may be partly purposive... Ignorance provides a fairly good conscience; cognisance might cause pangs of conscience.... Not to look frightened at the very thought of racial intermingling is definitely to accentuate one's inferior quality, one's vulgarity in the face of holiness....

"Seen from outside the apartheid ideology looks like camouflage. It becomes easier to defend all iniquity when hinting at the preparation of the kingdom of equity."

And finally, of what he terms "the prevailing attitude"—"People reasoned *as if* the prevailing policy could last for ever, although knowing in the back of their minds that a retreat or catastrophe within a few years or a few decades is inevitable... The attitude is: Don't think of the gathering storm, the sun is shining brightly; or 'don't trouble trouble till trouble troubles you.'"

It is told that a medical missionary in India showed to a devout Hindu a drop of the water of the holy Ganges under a microscope. Its foul and infected state was clearly revealed. But the Indian was not to be convinced. He smashed the microscope.

Our Readers' Views

THE NEW REGIME IN BANTU EDUCATION

The Editor,

The South African Outlook,

Lovedale.

Dear Sir,

Amid all the authoritative pronouncements, directives, conferences, clarifications, etc., on the Bantu Education Act, little has been heard of the viewpoint of the ordinary assistant "European" teacher in Native Education. That he feels unsettled is undoubted; but not because of questions of salary, pension, security, transfer, or the like. The real crux of his perturbation goes very much deeper, to a matter of vital principle. May I state my view of that dilemma?

Six years ago I came from overseas to teach English in one of our big Native Institutions. I was not imbued with a desire to help educate more and more "pseudo-Europeans," divorced in thought from their own people and yet apart from the educated people of other races. I felt, as most of my kind in African education felt, that I was doing a little to help on the cause of Education, in that by training more and more Africans to train more and more of their fellows, the sum total of everyone's material wealth and spiritual happiness was bound to increase.

Now what do we find? We are told by the Government that there is such a thing as a Native Education which is different from and can have a different aim than Euro-

pean education. (Why it should be called European education at all is a puzzle. While nurtured largely in Western Europe, quite a bit of it came from Arabia and China!) Now "the more intellectual subjects would be made available to those Natives who were fit for that type of study." The powers-that-be can thus bar anyone from progressing academically—and some of their other pronouncements indicate that no more male primary teachers are to be trained; and those who are still given posts will have the same salaries as women. Women teachers are preferred ostensibly because women are better for children at primary stage—a statement in absolute conflict with all real educational thought. Women are certainly preferable in lower classes, but not in upper, especially in African schools, where higher primary boys tend to be much older than the usual age. One is left with the uneasy feeling that men are being barred because they might talk politics, and women are easier to dragoon.

Double sessions are to give the opportunity for education to thousands more African children—starting with Sub-Standards, but obviously having to be extended upwards, unless the number who leave before Standard VI is also to be increased by thousands and no steps taken to rectify that grave matter. I have had experience of double sessions, as a pupil during World War I, and as a teacher at the beginning of World War II and nothing that was good came out of the make-shift.

The African people are to find more and more money for education, without the opportunity to earn more money. They are to be taught independence by gathering funds for their own buildings—surely an excellent idea for Europeans also, to teach them independence! The Transvaal is quoted as having many African communities which have gathered hundreds or thousands of pounds to build schools. But Transvaal and Transkei are different economic propositions. Community efforts are excellent—but surely, as with European schools, to provide extra amenities, and not the buildings themselves. These buildings, too, are to be “simplified.”

Great stress is placed on “Technical” Education as against academic. If this meant what it means in educational circles elsewhere—more skilled artisans, mechanics, electricians, engineers, plumbers, carpenters, etc.,—how we would welcome it. It would mean a complete reversal of Government and Trade Union policy in South Africa, would result in the building-up of an African middle class, and a consequent increase in prosperity for all. Obviously this is not what is meant. Mr. de Villiers, asked what was meant by Technical Education, mentioned “the hotel trade and forestry”—in other words, Africans trained to be slightly better “drawers of water (?) and hewers of wood.” From the point of view of expense alone, real technical education is thrice as costly as the ordinary type—and it is therefore obviously not envisaged.

It is significant that the first directive issued under the new Act in the Cape Province was to replace Gardening and Nature Study for girls training as teachers by Afrikaans; while in Natal it was to replace History and Geography by Afrikaans. For the latter there may be some justification—but what about “practical” education in the former case? The poor little African child, entering Sub-Standard A, must now face up to two foreign languages in addition to his own, where one before the age of eleven is generally held to be a strain! This probably presages the disappearance of English, a deplorable prospect, not from any jingoistic or pro-British standpoint, but because of the cultural crime of cutting a people off from the vast heritage in literature, etc., bequeathed to mankind, which must for a long time yet be available only in English.

For the taking-over of the vast number of small mission schools there is every justification. For offering to buy or rent the larger institutions by holding a pistol at their heads, there is absolutely none. The Government can obviously dictate its own terms. How soon it will deal similarly with the staffs is a moot point.

No, we do not believe that this is the Act of a benevolent government seeking to further the welfare of the African. It is part and parcel of its apartheid policy, dictated by expedience and fear, and calculated, taken with its other

legislation, to provoke just that holocaust it pretends to prevent.

Every pronouncement from its ministers brings to mind the lines on the Crocodile:—

“How cheerfully he seems to grin,
How neatly spread his claws;
He welcomes little fishes in
With gently smiling jaws.”

Despite all the wonderful new administrative posts that are to be made available, all the new Inspectorships, etc., does the Government not really want us to clear out, so that, having ensured that enough Africans will never be available to fill our posts; nor enough African money available to finance education, the system, so lovingly and laboriously built up by the Missions, will collapse; at which it will complacently murmur, “We told you so.”

One of its officials made great play of a cartoon in a Natal teachers’ magazine, showing a Kaffir beer pot, with the caption—“The same brew in the same pot, only with a different label.” We fear it is the same pot with a different label, but inside a very much diluted brew which is now offered to the African people.

So there lies our dilemma. Do we clear out, which is not easy, and which we feel is playing into the hands of the Government? Or do we stay in, and help bolster up a system blatantly un-Christian, selfish, and abhorrent, and seemingly designed to school (not to educate) children to a state of permanent subservience to the chosen race?

For obvious reasons I cannot append my name, and merely sign myself,

Yours faithfully,
BLY GAAN

* * *
A CORRECTION FROM SABRA

(Translated from the Afrikaans.)

The Editor,
South African Outlook,
The Lovedale Press,
P.O. Lovedale.

Dear Sir,

With reference to your second leader in the February issue of your paper, the Standing Committee kindly desires to invite your attention to the following resolution regarding Immigration which was adopted at our congress in Bloemfontein:—

“In view of the serious national dangers involved in an increasing and firmer integration in the economic sphere, the Congress requests the Government that measures should be undertaken to develop the reserves effectively, and also to take measures for the gradual formation and carrying out of a white civilised labour policy in the case of the agricultural industry, as well as

others ; and it asks the farmers' organisations to help the Government by taking a lead in the matter.

"Because of the need for farm labour on white farms, and in view of the social problems arising from the process of economic integration, congress desires to recommend that earnest consideration should be devoted to the possibility of obtaining suitable and assimilable white immigrants from kindred European countries, if sufficient internal labour is not available."

It is true that at one point (in the congress) a tendency such as you referred to in your leader was reflected in the debate, but after further discussion which ensued the above resolution was adopted unanimously.

In order to forestall any possible further misapprehension we shall greatly appreciate it if you will bring the above resolutions to the attention of your readers.

Your kind cooperation in this connection will be highly esteemed.

Respectfully yours,

M. J. OLIVIER.

P.O. Box 238, Stellenbosch. *Secretary, SABRA.*

(We are grateful to our correspondent for giving us this further information, which was not in our hands when we wrote, and which puts the matter in a very different light. It is clear that wiser and more logical counsels prevailed and that the disappointment which we ventured to express was not justified.—"Editors.")

New Books

The English Religious Tradition, by Norman Sykes, (S.C.M. Press, 121 pp. 7/6).

Dr. Sykes is one of the professors in theology at Cambridge, and Ecclesiastical History is his particular subject. This very welcome little book reproduces a series of addresses given in the European service of the B.B.C. It is therefore a popular study rather than an exhaustive treatise—and all the better for that. But this is not to suggest that it is not in reality a very capable bit of work which adds lustre to the writer's high office. The perspective is so good, the balance so admirable, and the judgment so fair. Dr. Sykes has, moreover, the supreme gift of the teacher that he can stir you up to look deeper into things for yourself. His most readable survey begins with the Middle Ages and follows its theme down to the present time, to the fusion of the great missionary expansion of the nineteenth century into the ecumenical movement of the twentieth, which is so evidently the most significant feature in contemporary church history. "To this task" says Dr. Sykes, "it is not unreasonable to hope and expect that the English religious tradition will make its

distinctive and influential contribution. Historically, from its loins have sprung episcopalian, presbyterian, and independent churches which comprise in their world-wide expansion not a little of the Christian forces of today. More recently, moreover, the boldest and most promising experiment in ecclesiastical union, the Church of Southern India, has largely sprung from the coalescence of its several traditions. It is imperative that the greatest possible measure of organic unity and also of co-operation should be maintained in the face of the challenge of totalitarian systems. 'Comprehension' has become now an ecumenical, not a local, necessity. For a great door and effectual is opened, but there are many adversaries."

It is a fascinating account of the variegated working of God's Spirit in the English story, full of human interest and most attractively told.

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Supreme Authority, by Norval Geldenhuys, (Marshall, Morgan and Scott, 128 pp. 10/6).

Dr. Geldenhuys is a minister of the Dutch Reformed Church who holds degrees from Cambridge and Princeton. Many will be familiar with his valuable *Commentary on the Gospel of Luke*. In this volume he has set himself first of all to examine the evidence regarding the supreme authority of the Lord Jesus, as disclosed in the New Testament and recognised by the early Church. From this he moves on to two other most important matters—the authority mediated by Him to His apostles, and the expression of their authority in the New Testament writings.

This is not a popular work, but a careful and scholarly one dealing with a subject of really fundamental importance, and revealing a wide range of study. It has to do with the foundations of faith, and may well serve as a kind of sign-post for New Testament scholars which may keep them away from the by-roads and dead-ends in which some of them are so prone to wander.

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The Dioceses of the Anglican Communion. (The Information Board of the Church of England, 1/-.)

This is a large-quarto-sized map of the world defining the location and boundaries of the dioceses of the Anglican communion. It is clear and compact and incorporates the most recently established sees. The seventy dioceses in the British Isles and the eighty-nine of the Protestant Episcopal Church of America in the U.S.A. and neighbouring territories are not detailed, as this would not be practicable on so small a sheet. Anglicans will find it inspiring to have this map in front of them and to let it stir their imaginations in regard to what it suggests regarding the extent and variety of their world-wide brotherhood. It is to be obtained from various diocesan church book-rooms.